

*Thankfulness for Peace, the Subjects Du-
ty to GOD's Vicegerent.*

A
SERMON

Preach'd at

St. James Garlick-Hytbe, London,

And in the Oratory of the

ROYAL HOSPITAL, *Greenwich,*

JULY 1713.

On Occasion of the

General Thanksgiving

Appointed by *HER MAJESTY*

F O R

P E A C E.

PHILIP STUBBS, M. A. Rector
of *St. James Garlick-Hytbe, London;* and
first Chaplain of Her Majesty's Royal Hospi-
tal for Seamen, at *Greenwich.*

L O N D O N,

Printed for R. and J. Bonwick, at the *Red-Lion*
in *St. Paul's Church-Yard,* 1713.

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With all

TO THEIR
EXCELLENCIES,
The Right Honourable and Right Reverend,
JOHN Lord Bishop of London,
Lord PRIVY-SEAL;

AND TO
The Right Honourable
THOMAS, Earl of Strafford,
President of the Board of Admiralty,

AND
AMBASSADOR Extraordinary
to the STATES GENERAL of the United Provinces;

HER MAJESTY'S
PLENIPOTENTIARIES
FOR

PEACE,

At the CONGRESS of UTRECHT:

whom, *The most worthy Deed for this
Nation, under the Providence of GOD and
His VICEGERENT, hath been happily
done abroad.*

THIS DISCOURSE,
thought proper to promote the utmost
Gratitude for the same, within their Excellencies
respective Jurisdictions at Home,

Is Humbly Offer'd,

With all Thankfulness, and DUTY,

By their Excellencies

Most devoted, obedient Servant,

Ph. Stubbs.

TO THEIR
EXCELLENCIES

The Right Honourable and Right Reverend
The Bishop of London

AND TO

The Right Honourable

THE LORDS OF THE COUNCIL

AND

THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

THE PETITION OF

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AND

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Acts XX

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Acts XXIV. part of the 2d and 3d Verses:

Seeing that by thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence, We accept it always, and in all Places, O noble Felix, with all Thankfulness.

WITH so much Eloquence, and so good Manners, did Tertullus the Orator Address himself to the Roman Governour of Judea, when he bespoke his Favour on a particular Occasion: But with how much more Truth and Dutiful Recognition (at a greater Distance from the Imputation of Flattery) may every Man, on the general Solemnity and Joy of this present Time; speak of our Sovereign, with all in Honour under Her, in the very same Language; seeing that by Her we enjoy great Quietness, and every worthy Deeds are done unto this Nation by Providence,

We accept it always, and in all Places, with all Thankfulness.

And were these but the Expressions of every Man's Tongue, as they are the Sense of every true Man's Heart; Were there not a Generation amongst us so near of Kin to the Israelites of old, never so restless, never more unquiet, than when under the blisful Influences, and peculiar Vouchsafements of Heaven; What had we more to do, after our

humble and pious Returns, best made, as we have lately offer'd them, in the Voice of the Church to the *Author of Peace*, and *Lover of Concord*, as well as the *Giver of all Victory*, But to lend an attentive Ear to a recital of such *Glories*, within the Compass of the *smallest Part*, 'tis hoped, of a *male Reign*, as might strike us readily into a coming *Gratitude* to God's *Vicegerent*, and to Her *Ministers*, who have attended continually upon every thing, That by Her *Providence*, during the Administration, such worthy *Deeds* might be done unto this Nation, whereof we at this Day rejoice and at length might enjoy great *Quietness*, which we beseech God daily, that He would be pleased with *Grace and Truth*, to continue and sanctify to us and to our Posterity.

But First, Let some Christians learn from the *Jewish Advocate* in my Text, That *Thankfulness* becoming Duty, nay, a *Debt*, payable by all Those through whom *worthy Deeds* are done unto People.

Secondly, That when Nations enjoy great *Quietness or Peace*, by their Governours means; Subjects are to receive it, as the *Jews* did in my Text at the Hands, always, and in all Places, with all *Thankfulness*.

Lastly, I shall enquire summarily, what *worthy Deeds* have been done for this Nation, since Her Majesty's Happy Accession to the Throne? How much *Quietness* we do, or may enjoy upon the present *Peace*, if we will but be sensible of our own *infirmity*? And from a short Comparison betwixt that which was done thro' the *Providence* of God for the *Jews*, and of our *Gracious Sovereign* for Her *British Subjects*; I shall pursue this under the Concession, That we ought all of us to receive

ter always, and in all Places, with the greatest
 thankfulness imaginable. But

Let some Christians learn from the Jewish
 vocate in my Text, That Gratitude, or Thank-
 ness, is a becoming Duty, nay, a Debt, payable
 all, to those thro' whom worthy Deeds are done un-
 any People.

Gratitude, as it imports Thankfulness in the
 Place, or an hearty and ready Acknowledg-
 ment for Favours receiv'd; Then Prayer for God's
 blessing and Rewards upon the Benefactor; with
 labours of requital, as opportunity and ability
 will serve, is so natural a piece of positive Justice,
 that what our Blessed Lord saith of his own Exist-
 ence, may with a due Qualification be applied to it,
 before Abraham was, I am, Joh. VIII. 58. For this
 (which sets a Price upon every good Action
 God or Man,) shined forth originally in Abel,
 Gen. IV. 4. who bringing forth the Firstling of his
 flock before the Lord, and the Fat thereof, thereby
 recognizing God's Blessing upon his Fold, The Al-
 mighty is said thence to have had a respect to him,
 to his Offering. And for the sake of Gratitude,
 he is thought afterwards to have found Grace in
 the Eyes of the Lord, Gen. VI. 8.---VIII. 20, 21.
 when He, walking with God, built for Him an Altar;
 taking of every clean Beast, and of every clean
 fowl, he made a Sacrifice unto the Lord of a sweet
 smelling savour, for his Deliverance from the
 Flood: And as this Antediluvian Patriarch had
 a powerful Sense upon him of a grateful Re-
 cognition due to the Supreme Benefactor, 'tis ga-
 ranted and believ'd from his Precepts so called,
 that he likewise taught his Children to practise
 the same, in a due Proportion, towards all that
 were Beneficent, till God gave his Ordinances un-
 to Jacob, his Statutes and his Judgments unto Israel.

Amongst these indeed, 'tis observ'd, that *Moses* has no Sanction against *Ingratitude*, as *Lycurgus* enacted none in his *Institutions*, because *Nature* had done it to their Hands, in graving the clear and most perfect Law on the *Hearts* of the People. But, when the God of the *Hebrews* rebukes the *Gainsayers* amongst them, (for such there were even amongst *His chosen*) He doth it with such *Emphasis* by his Servant *Moses*, particularly in the 6th Verse of the 32d Chapter of *Deuteronomy*, *Ye thus requite the Lord, O foolish People and unwise. Is not He thy Father that hath bought thee? Hath He not made thee, and establish'd thee?* That from this girding Reproof, together with the Context, The Song is styled by the Learned the *Epitome* of the *Pentateuch*; As if they who could be guilty of *Ingratitude* against the fullest Light and Conviction in *Nature* offended against the whole Law, and not in one single Point only. And this the *Jews* were so sensible of, that except in the Instance mention'd, of their *Ingratitude* towards God, who had done so good Things for them; where yet, seeing they were not blind, and hearing they were not to understand; when they were doom'd to obstinacy, and made foolish by the Curse; Turn over the Sacred History, you will find no where more Records of retaliating good Turns, whether to *Inferiors*, *Equals*, or *Superiors* than in that Peoples Practice; Infomuch, that when our Saviour would enforce His more valuable Improvements of their Old Law upon His Followers, of *Loving their very Enemies*, of *Forgiving them that cursed them*, of *doing good to them that hated them*, and the like, He impress'd upon them by an Appeal to their avowed Practice of *Gratitude* amongst Men of the same Characters in all that Nation, who were *obliged to do good to them from whom they received good*. *If ye love them which love you, or do good to*

do good to you, what thank have ye, what do you
than other, do not even Sinners and Publicans the
? Matt. V. 46. Luk. VI. 32. Yes, They requited
publick Benefactors, they pray'd for them, they
thankful for them: I select but one Example
of many; tho' *Rahab*, the Men of *Gideon*, and
ers, plead for the *Jews* in this Affair, as well as
ullus in my Text; But the Example I shall se-
being one, wherein the *Jews* were grateful
Degree, and by way of Anticipation, it ar-
for my Assertion, the more abundantly: The
was under *Nabuchodonosor*. A King, who was
Heathen, a Tyrant, a cruel Oppressor of
the People of God; who had been a Mur-
derer of many of their Nation, and a De-
stroyer of their Country, as our Church Re-
solves of Him in Her first Homily against wil-
l Rebellion: For this *Nabuchodonosor* (and for
his Son also) they made their earnest
applications to God; not for the worthy Deeds
had done for their Nation; such were, 'The
slaying their Kings, their Nobles, their Chil-
dren and Kinsfolks; the burning their Countries
and Cities, even *Jerusalem* it self, and the Ho-
ly Temple, and the carrying the residue of
the Nation with him Captives into *Babylon*: Not
any of these worthy Deeds did they requite
in praying for Him; and by implication
praying God for Him too; But for the Love
He might bear to their Nation hereafter;
pray for the Life of *Nabuchodonosor* King of
Babylon, and for the Life of *Balthasar* his Son;
that their Days may be upon Earth, as the Days of
the Patriarchs: Then, say they, if God sees us thus
thankful for future Mercies, the Lord will give
us, and lighten our Eyes, and we shall live
under the Shadow of *Nabuchodonosor* King of *Baby-*
lon, and under the Shadow of *Balthasar* his Son, and

we

we shall serve them many Days, and find Favour in their sight, Baruch I. 12.

But if we may learn *Gratitude* from the Jews, towards those who actually did, or but so much might do good and *worthy Deeds* of any kind that People; then surely, in the Second Place,

Illy, When Nations enjoy *great Quietness, Peace*, by the Providence of their *Governours*, who are in Subjection, are to receive it, as Jews did in my Text at *Felix's Hands*, always, in all Places, with all *Thankfulness*.

Now that we may the better be appriz'd of Merit of *Felix* towards the Jews, we may learn it from *Josephus* to be this: That whilst He Governour of *Judea*, He cleared the Country of *Thieves* and *Murderers*, with *Juglers* or *Enchanters*: The former were either a Set of ill Men who had infested the Country, and had ruined almost with Fire and Sword for near 20 Years together, under *Eleazar* their Captain; or the latter called *Sicarii*, who, with short Swords or *Stiletto's* under their Garments, did as much mischief in the City, by secretly Stabbing against whom they had a grudge, or were hired so to do; and then crying out *Murder* first, made further uproars to their own advantage, and the great Detriment of the City. The other, a sort of *Vagabonds* and *Impostors*, did less mischief indeed with their Hands, but were armed more with the formidabler *Weapons*, or *Tongues*: For, being desirous of Alteration under pretence of *Religion*, they made the People so frantick, That they inveigled 30000 of them to the Wilderness, under a colour of showing them some Miracles, or Tokens of God's

at Liberty, viz. That the Walls of the City should fall down of themselves; and, That they should see them do so from Mount *Olivet* where they were, about five small Furlongs thence; But indeed, with an Intention to drive out the Roman Forces from *Jerusalem*, and to fix there at their own Dominion over the People. From these ill Men of several sorts, *Felix*, I say, cleared the Country; Whether for his own sake, that He might regain his Reputation, as one who had been an *Accomplice* with some of them, and caused them, under colour of Devotion, to slay *Joan* the High Priest, (for which, and other Injustices, this good Governour had done the *Jews*, He had answer'd severely, had not *Nero* pardon him on his Brother *Pallas's* importunity, when he sent *Portius Festus* to succeed him in that Government); or, Whether it was for the sake of the Money, from whom he might expect that Money should be given him by them, (as He was no great enemy to *Bribes*, which is evident from his usage to *Paul*, ver. 26. of this Chapter) is not much material; Whether for one, or for t'other reason, the *Jews* here, by the Mouth of their common Lawyer or *Pleader*, accept the great *Quietness* they obtained, thro' the Destruction of these Miscreants, the Providence of *Felix*, (some of which he sent to Rome for their Punishment, some he crucified for *errorem*, and killed more upon the Spot) They owed it from him at all Times, and in all Places, with all Thankfulness:

And in this, or a more *Thankful* manner, if it may be we to accept the *Just* and *Honourable Peace* offered us by our Sovereign; The Consideration of which will offer it self more to our Advantage, than my Third General; where I am,

III^{dly},

III^{dly}, To enquire summarily, what *wor*
Deeds have been *done* for *this Nation*, since H
 Majesty's happy Accession to the Throne: H
 great *Quietness* we do, or may enjoy, upon
 present *Peace*, if we will but be sensible of o
 own *Happiness*: And from a short Compari
 between that which was wrought for the *J*
 by the *Providence of Felix*; and for the *British* S
 jects, by our *Gracious Sovereign*, resolve, That
 ought all of us to accept the latter, *always*, and
 all *Places*, with the greatest *Thankfulness* imagin

In the Comparison between the Happiness
 the *Jews* under *Felix's* Government, and the
cities we enjoy under Her Gracious Majesty
 cannot escape the meanest Observer, That in
 Times too, we have had our share of *Juglers* and
postors, if not of *Murtherers* and *Robbers*, and
 God be thanked, in a great Measure, be cle
 of them too.

To begin with the first; What else, I pray,
 the *pretended Prophets*, who sometime ago ro
 from amongst our Selves, or by a new so
Enchantment were conjured in amongst us by
 Enemies; and who, by the unparall'd *Cl*
 on the side of the Government, and *Blasph*
 their own, became so audacious, as the *Eg*
 Impostor in *Felix's* Time, To call out many
sands without the City on a determinate *Da*
 assure them from the *Lord*, with the greatest
 fidence, *what the Lord had not spoken*, That the
 est of *Miracles* should be wrought at that *Ti*
 the sight of innumerable People, for the
 mation of their Way, in an immediate and
Resurrection of one of the most abandon'd of the
selytes; Which they pretended to believe so
 that as one of their disguised *Bigots* boldly a

my self, in the very Crisis almost of the Juncture,
 no more questioned that the Fact would be as
Infallible Spirit had given it out in some Agi-
 ons, than that *Lazarus* heretofore was by *Jesus*
 Himself so raised from the Dead: And to
 alone be the Praise, That by the Vigilance of
 Superiours, so dangerous a Tumult was pre-
 vented at last, even in the critical Season; Which
 probably terminated either in a Flood of *En-
 rasism* and *Confusion*, (when many deluded People
 under such Impressions,) by a Declaration for
 and King *Jesus*, such as was made by the *Millena-
 tion* after the happy Restauration; or, Which
 thought no improbable Conjecture, we might
 have seen at that Day, from the most unlikely
 quarter to all appearance, one *Pretender* imposed
 upon us instead of many, to the Overthrow of our
 present Constitution in the State, and the entire Sub-
 version of *God's true Religion* establish'd amongst us.
 Or have the *Murderers* been less *desying* to
 our Sovereign and Her *Laws*, than they were of an-
 other Days to *Felix* and His Government; ours, I
 confess, some of them were not unlike the *Sicarii*
 mentioned; whilst they, as ashamed of the wicked
 Trade of *Mohawking*, still perpetrated their intentions
 in secret; But others have been more open and avowed
 Murderers, and even challenging Honour to a Deed,
 most heinous and dishonourable of any other; for
 Reason I style them the more *desying*: Let
 them clear themselves from the Imputation that can,
 shall hereafter be concerned in, or either
 before or after the Fact, encourage or abet that
 impious Practice of *Duelling*, so rise amongst
 us late, as if it were the only *Salvo* for the in-
 honour of a Gentleman: But such a mistaken
 notion of Honour this is, surely, 'As is an Affront
 to any well constituted Government; such a de-
 ' liberate

Declaration de Joseph Tornelle, & de Jean Toilier, p. 13.
 Memoirs, & la Declaration de Thomas Terrier, p. 14.

' liberate Contempt, and an open defiance of A
 ' thority, as nothing can be more ; whilst it mak
 ' the Laws cheap and ridiculous ; the Solemn
 ' ties of Justice a piece of Pageantry ; and unde
 ' mines the Foundations of Peace and Prosperity
 And if you proceed to enquire into the Religi
 ' of it, 'Tis a Principle so full of Pride, of P
 ' sion, and of Revenge ; so tempestuous and absur
 ' so absolutely unallied to Reason and good N
 ' ture, that even polisht Heathenism would be asham
 ' on't. ' A Practice, in short, as an ingenio
 Pen graphically describes it on, ' So contrary
 ' the Temper and Tendency of Christianity,
 ' Hobbs's Creed is to the Apostles, as Light is
 ' Darkness, as God is to the Devil. This Pra
 so honest, so just, so lovely, and of such good Re
 having been authorized by Impunity, to a degree
 ven to become as it were a *Party-Test* and Trial of
 the most unequal and abominable ; God alone kn
 unless his *Viceroy* had mercifully interpo
 how far the Mischief might have spread it fel
 process of Time ; If not as in *Felix's* Days, to
 desecrating the *High Altars*, and mingling
 Blood of the *Consecrator* with the Sacrifices ;
 sure I am, the fatal *Poniard* (a very bad On
 was too deeply sheath'd in the Breast of a
 sonage, whose *Character*, in the most savage T
 and Places, has been ever accounted *Sacred* :
 this *Folly*, we trust in God, is to proceed m
 ther, being now in the Hands of the Legisla

To whom also, lastly, (as a *Parallel Merit* o
Reign with that of *Felix's* Government) are those
 gers of their Country to be publicly accountable,
 (such are to be found) who, not content with m
 the Foreign *Aceldemas* their *Glory*, their *Gain*
 and Their *Gain*, shall appear to have rendred th
 Place of their *Nativity* the *Seat of War* too, by

seasonable and unconscionable enriching themselves with the Spoils thereof, even in the Days Taxing: This sort of *Pirates*, and some others, of what kind soever, Tho' they have not rendred our *Highways* unoccupied, or made Travellers to walk thro' by-Paths, as in the Days Felix as well as *Shamgar*, except when the *Inhabitants* of our *Villages* ceased, 'cause they had 'nd their *Plowshares* into *Swords*, and their *Pruicks* Hooks into *Spears*: Yet the remembrance of these perilous Times cannot so soon be over in the poor pitied Bankrupt Husbandman and Merchant, when by reason of the most unjust sellings, cover'd over with the most plausible Pretences, There was too much leading into Captivity; no small complaining in our Streets.

But as we now, God be thanked, no longer meet the Terror at home, saying, *Where is the Scribe? Where is the Receiver? Where is he that counted the Tithes*, or rich Houses distinctly, that every one should be taxed according to the rigid Decree: As the Land and Seas abroad, are now in the Style of a lofty Prophet, like broad Rivers and Streams, no Gallies with Oars, nor any gallant Ships again molest us: Let us cease to compare smaller Things with greater; and proceed summarily, in order to the accepting of them with thankfulness, to enquire,

What worthier Deeds have been done for this Nation since Her Majesty's Happy Accession to the Throne? And how great Quietness we do, or may enjoy upon the present Peace, if we will but be content of our own Happiness.

Of this, as was said, summarily. To treat the shining Particulars that amass the Glory of a Ten Years Reign, were to make a *History*; a *Sermon*; and to produce proper Reflections on the most remarkable only, were for *Ages* to

to read with Pleasure, not a *Preacher* to pronounce in the small compass allotted him on these Occasions, when he must needs be tiresome on the most *delightful Subject*, where the many *eminent Articles* are all highly *deserving*, each several challenge the *highest* *Admiration*.

To refresh your *Memories* with a few only, which may inspire you with *gratitude* to God, from whom *good Things do come*, and to those favour'd *Instruments*. He has been pleased to make use of, for conveying down the *Blessings* to us, and to our *Posterity*, I need only recite the chief of those *Wonders* which usher'd in, which *accompanied*, and which have ended that *dreadful* and *pernicious War*, in which *Europe* so long time has been almost wholly engaged.

And first then: When we read in the *Bible* *Stories* of the *two* last *Reigns*, as they introduce the glorious *Annals* of the most *Serene* and *holy* *Princess* which ever sway'd the *Scepter* of these *Kingdoms*; When we read there, I say, of the *implacable Malice* of the *Romanist* within Door, and the *undaunted Ambition* of a formidable *Neighbour* without, (who attempted, in concert, to jugate, as far as in them lay, both our *Souls* and *Bodies*, to an abhorr'd *Religion*, And the *detestable Slavery*, which neither *we* nor our *Fathers* were able to bear) and observe how open'd a *Way* to the *Preservation* of our Country of *such a Queen*, to *such a Time as this*, We but adore the *infinite Wisdom* and *Goodness* in making the most *impolitick Escapes*, the *egregious Follies* that ever were committed, to tribute to the greatest *Temporal Mercies* and *these Nations* ever yet received.

When we are disposed, thro' the *Courtesy* of *Majesty's* *Reign*, to amaze our selves with the *arguments* that an angry and avenging *God* can inflict for the *Chastisement* of an *Immortal Man*

only so called, by the *Hand of a Woman*; We can-
frame to our selves a more sensible Idea of
Justice, than when we revolve in our Minds
bloody Carnage, and dreadful Devastation
of both of *Navies* and *Armies* at *Granvall*, and
Blenheim; at *Vigo*, and at *Ramellies*; at *Velez Mala-*
and at *Audenarde*; at *Malplaquet*, *Almenara*, *Villa*
osia, and *Gibraltar*; in the *Netherlands*, or the
channel; in *Germany*, or the *Ocean*; in *Spain*, or
Mediterranean; The Successes vouchsafed us
in the *Defeat of superior Forces*, in the *Cap-*
of immense Treasures, in the *Destruction of*
adrons and Fleets, (styled indeed, some of them,
Terrible and Invincible, but thenceforward, the
and irrecoverable) will be standing Memori-
in their own Histories, of the *Conduct*, the *Courage*,
Intrepidity, of *British Generals*, *Officers*, and private
n, whether *Seamen* or *Soldiers*, when fighting
the just Cause of their *Religion*, their *Sovereign*,
their *Country*, And will give a lasting Admoni-
to *Foreign Princes* or *Prelates*, That 'tis in vain
defy Her, whom *God hath not defied*; and that
Curses are to no purpose against those, whom
will bless altogether.

When in the midst of a tedious and expensive
war, in which the Ways and Means of promo-
ting *Religion* and *Arts* are usually neglected; and
which either engage the Thoughts either of *Princes*
or *People*, but such as shall save the Honour of a
Nation, in subsisting and recruiting of Forces
by *Sea* and by *Land*: When we shall read, I say,
the well compiled *Chronicles* of these Days, That
the Blessings of this Reign are owing the *Union*
of *Nations*, *Languages*, and *Affections*, the most a-
verse to each other, the most irreconcilable, and the
most divided: The Propagation of Christianity in
the *furthest State* abroad; The Encouragement of
the *establish'd* Worship at home, with the Pro-
tection

tection of the *Tolerated*, and discredit of *Occasion*.
 The Assistance afforded to *Princes* and *Chiefs* of
 different *Persuasion*, and even different *Relig*
 from our Selves: The *Queen's* unexampled Bon
 ty to the poorer *Clergy*: The Additional Church
 granted for the Neighbouring *Metropolis*, w
 the new one for this *Town*: And which ong
 always to be mention'd here, I am sure with eq
 Gratitude, the additional Branches of Income
 tained for this House of *Invalides*: These Imag
 (not to mention the less publick *Injunctions*,
 private Munificence of Her Majesty, For Dis
 ragement of *Sale of Offices*, for *Regulation* of
Play-Houses, for putting a Stop to the Licentio
 ness of the *Press*, for the Religious *Education*
 young Children, (such as will in Time best
 strate and improve this Royal Foundation, pu
 ant to the primitive Designation thereof) with m
 other Particulars, tending to "the Punishment
 " Wickedness and Vice, and the Maintenance
 " God's true Religion and Virtue amongst us, N
 needs fill our Souls with a lively Sense of
 Goodness of the Almighty to us, in Preserving
 Gracious Sovereign hitherto; and by vouchf
 Her this Heavenly Wisdom, such as none of
Kings have had that have been before Her, ne
 it may be, shall there any after have the like;
 which we ought all of us to accept from God
 such *Thankfulness*, as to turn all the Blessings in
 nable upon Her; The *Blessings*, as She has
 surely, of those that are ready to perish; The Ble
 that shall attend them who do good *Deeds* f
House of our God, and the *Offices* thereof; with
Blessings of those that turn many to *Righteousness*.

When after this we shall pursue in our Tho
 the *Triumphs* of this *War*, closed up by the
 successful, tho' most obstructed *Negotiations* ab
 I mean not those *Triumphs* which have always

ne Alloy from the Loss of the *bravest* of our
llow Subjects, and the *Miseries* of too great a
rt of our Fellow-Creatures: But those *Triumphs*,
hich have given *Peace* and *Liberty* to many dis-
essed Nations, long since groaning for the Deli-
rance; *those Triumphs*, which extend the *Bounds* of
r Empire, and Advantages of our Trade, beyond
Measure of our Fore-fathers; *those Triumphs*, which
end and promote our most *Holy Religion* more Ways
n the less searching Heads are at present appriz'd
; and which put so many Thousands in a Condi-
n of being for ever prosperous, in *spight* of them-
ves; When, I say, we pursue in our Thoughts
Delights of these *peaceful Triumphs*, and then
erve in the sequel, How one of the *Sacred Order*,
d He a Person of inflexible Resolution and uncom-
n Abilities, at the Head as it were of his *deserving*
ethren, became the *fortunate Instrument* of furnish-
out a *lucky Incident* in the wonderful Progress
a good Cause; We cannot sufficiently adore
mysterious Providence of God, in choosing the
ishness of *Preaching*, as some were pleas'd to call it
a literal Sense, to *confound the Wise* in their own
ceit; and one of the *Weak*, the most abused, the
st despised Order of the World at that juncture,
confound *those which were mighty*; We cannot but
nowledge, in all that has been hitherto wrought
us, and in us, The visible *Power of God*, and the
ible *Wisdom of God*.

These worthy Deeds, which have thus been done
our Nation by Providence, We have, as became
accepted them from God with some Degree of
atitude, when we lately offer'd unto Him the
ifice of *Thanksgiving*, and told out his Works with
ness: Let us go on to be *thankful* 'not only
ith our Lips, but in our Lives, by giving up
r selves to his Service, and by walking before
im in Holiness and Righteousness all the Days
of our Life, He will be pleas'd, no doubt, to

perfect that He hath wrought in us and for us, by granting us *Peace* of Conscience, with the most durable *Peace* of the Blest Abodes for ever and ever.

Let us in the interim make suitable returns to the happy Instruments which *Providence* hath chosen to convey the Benefits of these good Deeds unto us.

Let Her who is *Supreme* in *Piety* and *Virtue*, well as in all Causes, and over all Persons, And whose *Goodness*, we may believe, has consecrated Her Arms, and sanctified Her Counsels, beyond the Fopperies of a *Croisade*, and the Artifices of a *Conclave*, (which the Head of another Church vainly makes Use of.) Let Her, by our dutiful Submission, and by following, like Her, the *Truth* which make for *Peace*, Enjoy that *Repose* and *Glory* which is due to so much Merit, till, in God due time, She enjoy the juster *Recompence* of her *ward*, with the most perfect Consummation and Bliss, in His Heavenly Kingdom.

For Him next, whom the *Queen* delighted in her *Honour*, and whose wonderful Preservation, after the *Assassinating* Stroke was given by desperate Hands, plainly evinced, That it was expedient that one Man should live for the People; Let him who is so eminently distinguished for conducting on the great and necessary *Work*, and thereby saved Thousands of Souls from going quick into the Pit, or leading Lives more intolerable than Death it self, Be never disappointed in his future Cares for the publick Good, by unreasonable Distrusts, or unseasonable Fears; And higher Honours still, should be the Reward of his *Virtues*, (of which, She who is the Fountain, most properly judge;) Let us all, in our several Stations, wish Him God speed, remembering That 'tis a Breach of the *Apostolical* Rule, and that very *Peace* we enjoy in part thro' His *Providence*, still to be provoking one another, envying another.

for that *Holy Personage*, whom His God His Sovereign have entrusted with full Power, and whom both Nature and Experience have fitted to be an *Ambassador of Peace*, Together with that *Noble Patriot*, who by a resolute and faithful Discharge of his Ministry, under an happy Mixture of Temper with his Right Reverend Colleague, hath shewn himself equal to the greatest Undertakings in the *State*, as the former in the *Church*; Let Them have the Satisfaction, now they have work'd up the *grand Negotiation* to a Period beyond the expectation of many; As to hear the *Word of God* in the *Gospel* applied to their Case, and hear the *Voice of the People* upon their return, and the *Voice of one Man*, pronouncing the *Peace-makers Blessed*.

These short and light Compensations for their long Travels, and harrassing Labours upon our Affairs, Who, that is not unjust to himself, can deny them to this Happier *Triumvirate*, these Rewards of their Country? when we have not desired the like, or greater, to the *Heroes* that have won our Battles introductory to these Halcyon Days, for which they ought to be had in perpetual Remembrance.

Can a grateful Nation forget to recompence the other *Patriots* in their due Proportion, who have forwarded the *Great Work* at Home, whether by residing or Assisting happily in the *Two Houses of Parliament*, more private *Councils*, or other *Affairs of State*, have done worthily for *Britain*, and are famous in *Europe* for Generations to come.

As! Were we but sensible of the *Hazards and Difficulties* they have each of them undergone, and conquer'd, That we might be safe in our Bodies and Estates, easie in our Minds, and quiet in our Consciences; I mean not the *Difficulties* they have sustained in *Journeys* often, in *Perils*

ribs of Water, in Weariness and Painfulness, or things which are without; but I mean, in the Clamours, and the private Whisperings; in subtle Pretences, and the false Suggestions; in all that vexatious heap of embarrassment lodged the Sound of Evil Report, We would think not too dear for them; we would pluck out our right eye in the Apostle's Phrase, and even part with them to do them good: But let Posterity praise this say, Since they shall never be ashamed to speak with their enemies in the Gate, (if any such shall remain) the utmost Conviction of their doing worthy for this Nation, whether we respect the great Interests of Trade, of Polity, or Religion.

Let Posterity, I say, tell what unforeseen things have arose since the happy *Era*; and thence let *Foreigners* as well as *Natives* among date their dearest Felicities.

Let Posterity tell this, did I say? Nay at present thinks, the *Teeming* Blessing already fills and in the *Trader* with Comfort and Satisfaction; He I hear the *Exporter* foreboding from thence, the *Husbandman's Garners* shall be full, and plenteous with all manner of Store; that his *Oxen* shall be strong to labour, and his *Sheep* bring forth *Thousands*, *Thousands at Home*? whilst he that occupies his *Business* in deep *Waters* from abroad, rejoices in the *Security of Traffick*, and *Advantages of Commerce* beyond former Days; How doth he not acknowledge freely, That from the Day when the Seas were opened, from the *sitting of the Sun*, to the rising thereof; thro' the multitude of his *Riches* and *Merchandise* imported, He shall become as a *Prince* or as the *Honourable Men* upon the Earth?

As to the *Affairs of Government*, let such *Times* tell what sufficient Care was taken, by the *other Guaranty*, for the *Protestant Succession* in the *Illustrious House*, and to defeat the Practices of the *Pretender*, who should disturb our Quiet.

ly, As to Religion, Give me leave to wish,
I were not to postpone the Advantages reap'd for
to Times still more future: Our Brethren in-
of the Reformed in France, who were
d to the Gallies, some of them for perpetui-
thro' the tender Compassion of a true Nursing
er to the Churches of God, have such Redempti-
ocured for them, That they now no longer sit
g by the Waters of Babylon; and the Protestants
many would have felt the like Comfort of Her
ences by a Repeal of the 4th Art. of the Trea-
Ryswick, in a Restauration of their lost Places of
ship; and they might have sung the Songs of Sion
ir own Land without controul, Had their Native
e given in to the Conditions of Peace.

et let Posterity tell, How the Apostolick Church
ngland, by the Means of the Congress held
e Peace, and God's Blessing thereupon, may one
become the Joy of the Earth: For it was there
the Chiefs of the wondering Nations be-
ng and admiring the Beauty of Holiness in
e Particulars of our Worship, The Sanctity
r Prelate, and the Ministers who officiated
Him; The Decency of our Ceremonies, The
s of our Liturgy, The Unblameableness of
ives of those of our Communion, must needs
s, that God was amongst us of a truth.

Posterity, I say, tell any thing but this, That
own Dissenters at home were the last to recog-
our Excellency, and to make us the Centre
ity, as 'tis allow'd by many unprejudiced
gners, we must be in the latter Days.

Posterity tell, How the Swiss and the Pruss,
Dane and the Swede, The Hollander and the
er, The Lutheran and the Calvinist, and at
even the Romanists, and Heathens themselves,
o I would presage) in an entire Conformity
have said, Come, and let us go up to the Mountain
Lord, and to the House of the God of Jacob a-
mongst

mongst you, and He will teach us of his Ways, and will walk in his Paths; for the Mountain of the Lord shall be established in the Top of the Mountains, and it shall be exalted above the Hills, and people and Nations shall flow unto it.

Thus is a most Glorious War concluded, and are the more Glorious Consequences of the Peace obtained by it. For this Peace, The Sum of all that has been said, is, That we be Thankful: We shall perform the Duty, By offering up our Lusts to our Party-Rage to the Desires of his Vicegerent, good Wishes for the subordinate Instruments, and our Selves to our Neighbour's good; All that we must perform, or Wickedness and Jealousies will be that, which foreign Enemies could not: Let us be united, and the God of Holiness and Peace will not only bless us in this Life; but these Fruits of our Peace procure for us Quietness and Assurance of the same.

These are our Duties with respect to the Peace. But, my Brethren, as we of this House, are a community among our Selves, I should be wanting in my Duty, and act in contravention to my Text, if I not at this Time press you all to Gratify our immediate Governour, by whose prevailing Interest, great Capacity, and willing Mind, good already has been done here, and much more may be expected from Him; Seeing then that by His Blessing we enjoy great Quietness, and that many worthy things are done to this House thro' His Providence, I pray you accept it always, with all Thankfulness.

Your Thankfulness will be best seen in Obedience to your Superiors; in studying to be quiet, and doing your own Business: In doing Violence to no Man; in being content with your Wages: These Ways will please the Lord, be acceptable to Men, and profitable to your Selves, in procuring for you all, that most desirable Peace of all other, Peace at the last.

Which God of His Infinite Mercy grant unto us all, &c.

F I N I S.

ERRATA.

GE 6. Line 34, 35. read, *for the British Sub-*
ject. p. 8. l. 25. read *for*, instead of *to*. Ib. l.
their, read *the*. p. 13. l. 21. after *Murderers*,
intentional ones at least. Ibid. l. 28. instead of
murders, read *ones*. p. 15. l. 4. for *and*, read
16. l. 18. instead of, *The two last Reigns,*
Two late Reigns.

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